

698. R. 25
4

A DISCOURSE
ADDRESSED TO THE CONGREGATION
AT THE CHAPEL
IN ESSEX STREET, STRAND,
ON RESIGNING THE PASTORAL OFFICE
AMONG THEM.

BY THEOPHILUS LINDSEY, M.A. K

If now we think, and judge, and act better than many in former times, it is owing to our superior advantages, by which our minds have been enlightened and enlarged; for which we ought to be ever thankful, thinking modestly of ourselves, and giving God the glory.

LARDNER.

L O N D O N :

PRINTED FOR J. JOHNSON, No. 72, ST. PAUL'S
CHURCH-YARD.

M DCC XCIII.

45
6 12
101

ADVERTISEMENT.

THIS discourse, it will be seen, was at first intended to have been delivered from the pulpit; but I have changed my purpose, because I found myself too tenderly impressed with taking leave of so many indulgent friends to be capable of personally addressing them with any tolerable degree of vigour, and because I also wished the influence of its principal object not to have only a momentary effect, nor its weight to arise from any partial regards to myself.

A

DISCOURSE, &c.

MATT. vi. 10.

THY KINGDOM COME.

BRETHREN and beloved friends, as many of you most justly are, whose attachment and affectionate regards I have long experienced! Having attained to the term of life, (*a*) when the human faculties naturally lose their vigour and decay; and being in the 20th year of my happy services as your minister, in which a much longer period hath been allotted me by divine providence than I looked for; it is now time to withdraw, and meet the unavoidable infirmities of nature in a private station. And if I may not be wholly useless therein, it will compleat the innumerable blessings with which my life has been crowned; of which the greatest of all, is a capacity and opportunity of being serviceable to others, and

B 2

especially

(*a*) *The days of our years are threescore years and ten.*

Pf. xc. 10.

especially in promoting the cause of truth and virtue.

For these reasons I quit my office among you, as your pastor, and founder of this christian church, being the first established on professedly unitarian principles, our worship being directed and confined to the one God and Father of the universe, exclusively of all other persons or beings.

And I leave you with satisfaction, under the persuasion that the good work falls into the more vigorous hands of one disposed to your particular service, of whose valuable qualities and abilities you have had ample proof for several years; and may his name be distinguished in the bright list of those who shall bring many to righteousness!

Not a few friends have very warmly and earnestly pressed me to remain in my situation, on any terms that might be easy to me; and I could have entertained no doubt of your continued kindness and indulgence to the end of my life, under any temporary absences that want of health might have made necessary; nor of the readiness of my colleague, Dr. Disney, to do all the duty I could not discharge, with acceptance

acceptance to you. But I could not have felt easy under it myself, from a principle, which I have always considered as just, not to take the wages of another man's labour. And therefore I chuse to make my retreat, before an incapacity comes on for doing that part, which I have thought myself bound both by duty and inclination to fulfill,

As I am happy in the recollection never to have spoken to you from this place, but with an anxious desire to propose what might throw some light into the mind, and reform and regulate the heart and affections; it is my ardent wish now, to impress you with a sense of the importance of the principle by which we distinguish ourselves from other christians, and of the obligations which it lays upon us to the practice of piety, integrity, benevolence, and all virtue.

And I flatter myself, that the part of the admirable prayer, taught us by our divine master Jesus, prefixed to my discourse, will easily furnish us with such a train of reflections, as may answer these ends.

THY KINGDOM COME.

THE kingdom of God, or rather perhaps as it might better be here rendered, the reign of God, that state of things in which God reigns over and directs the hearts of mankind ; implies, and involves in it, the full success of the gospel, of that doctrine from heaven, which Christ had just then begun to promulge ; in its propagation through the world, and all mankind being brought to receive and obey it, for their present peace, and final everlasting happiness.

It is language borrowed from the ancient hebrew prophets, who describe the glorious state of things, which was to take place under the future Messiah, as of the Almighty himself coming down, and reigning upon earth. *O thou that bringest good tidings to Zion, get thee up into the high mountains ; O thou that bringest good tidings to Jerusalem, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, behold your God ! Behold the LORD God will come with a strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd ; he shall gather the lambs*

lambs with his arms and carry them in his bosom, and shall gently lead those that are with young.

Isaiah. xl. 9.—11. Not that they understood this in a literal sense, as some christians have mistaken and misapplied the words; but that God would come in the person of his great messenger and prophet, who was to speak and act in his name, and by an extraordinary power from him. So the jews themselves interpreted this language. For after our Saviour had raised the widow's son to life, we are told, that *there came a fear on all; and they glorified God, saying, that a great prophet is risen up among us: and, that God hath visited his people.* *Luke vii. 16.*

Our being enjoined daily to pray to God for the coming of his kingdom, gives us the fullest assurance of this momentous consoling truth, that the gospel is the peculiar care

The gospel from God, and must prevail. of heaven; that God attends to it's interests, being the means employed by him to instruct and reform mankind, and to fit them for himself and for future felicity. As it is here intimated, and in other places declared, that the gospel shall in due time be preached with effect throughout all nations, we cannot have the least shadow of doubt of its accomplishment. It is the cause of the God and holy governor of the world,

and must prevail. And we have reason to believe from the sacred writings (*b*), what we might otherwise presume to be the fact, that the whole plan of his providence respecting this world of our's, is constructed and ordered with a view to it.

In proportion as men's minds are informed, and their lives made virtuous by the means and motives of the gospel, the kingdom of God is established among them. And we must consider ourselves happy in the degree, in which we are the subjects, and the instruments of this kingdom; as we are righteous ourselves, and labour to bring others to righteousness.

IT

(b) By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. Coloss. i. 16. 17.

This has been very improperly referred to the creation of the material world; as has been shewn by many. But it has in fact a more important meaning, viz. that the Divine Being, had a view to the coming of Christ, and the promulgation of the gospel, from the formation of the world, and in all his dispensations respecting the government of it. All the powers of the world, and all the changes and revolutions in it, will be made subservient to this great design. See Hebrews i. 2.

IT MAY startle some persons, and fill their minds with doubt, whether the gospel be thus an object of the Almighty's regard; when they reflect, that now, after that near 1800

Its success to years are elapsed, it has made so *be gradual.* small progress; not at all known

in a great part of the globe, and producing so little of the fruits of that eminent virtue that might be expected from it, where it is known.

But these distrustful apprehensions spring entirely from our blameable ignorance, and inattention to the ways of God; which, although they are not to be fathomed by our narrow line, yet much is to be learned concerning them, that is within our reach.

We are no where taught, that the heavenly doctrine of the gospel would be retained and preserved in that purity with which it was originally delivered, or that it would go on from its first small beginning, without interruption, to spread itself uniformly over all the nations of the earth. The very reverse is to be gathered even from this petition, which we are enjoined daily to offer to our Maker; namely, that there would be opposition and
obstructions

obstructions to the propagation of this divine religion, which would operate for an indefinite time, and be so powerful as to make it needful to apply continually for the assistance of heaven to be able to overcome them.

In other places, our Lord explains himself more particularly concerning this event; especially in his prophetic parables. *The kingdom of heaven*, says he, Matth. xii. 24. *is likened unto a man which sowed good seed in his field. But while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it the tares? He said unto him, an enemy hath done this. The servants then said unto him; wilt thou then that we go and gather them up? But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers; gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Here is beautifully shadowed out such a prediction of the corruptions of christianity, and
of

of the difficulties with which its true professors would have to contend, as supposes the existence and long continuance of a state of darkness and depravity; such as has actually taken place for many ages, and still subsists.

It is, however, a very striking circumstance in the conduct of divine providence, with respect to its dispensations of light and moral improvement to mankind, that they should so little and so tardily answer their end, as we think; and we cannot at times help being disturbed at it. But as we see, that good is manifestly the object of the whole plan of things, both in the natural system, and in the divine moral government, and that many partial evils lead to, and terminate in good, we are sufficiently authorized to conclude, that this is the case with regard to the continuance of those evils, which the gospel is designed to remove.

Perhaps the following remark upon what does in fact take place, may give some satisfaction in this respect. We see, for instance, in the two revelations that he has made of his will to mankind, that Almighty God gives out his truth at first plain and simple; not miraculously interposing to change the minds of men to fit them for its reception, but leaving it to be variously entertained

entertained by them, according to their different apprehensions, capacities, prejudices and passions; whereby it becomes unavoidably perverted and corrupted. In process of time, in the ordinary course of providence, eminent persons are raised up, filled with an ardent zeal for God's honour, and benevolence to their fellow creatures; who, beholding these enormities, which deform the fair face of true religion, and destroy all its efficacy; regardless of dangers and sufferings, labour and become successful in opening the eyes of many, and turning them to the truth. And thus trial is made of men's true characters; they are drawn out and exercised; and many are formed to the pure love of God, and a more exalted virtue, than they would otherwise, and in a more tranquil state of things, have attained.

AMONG the things that have principally obstructed the progress of the gospel, and driven many away from it intirely, jews, heathens, mahometans and christians, in former times and now, is the introduction of more Gods than one, by putting Jesus Christ, the heavenly teacher of our religion, upon a level

*A principal
obstacle to the
progress of the
gospel, the mak-
ing of Jesus
Christ the su-
preme God, and
worshipping him.*

level with the supreme Being, whose messenger he was, (c) deifying and worshipping him.

A brief history of the long and lasting corruption of so fundamental a doctrine of the gospel as the unity of God, and of its revival after a seemingly total extinction of it, will be useful to confirm you in the truth, and to draw others out of so deplorable an error.

We cannot conceive how any better methods could have been devised, or language more plain and determinate used, at that early period of the world, to convince a whole nation, that there was but one single person who was God, and to be worshiped by them, Jehovah, the
God

(c) This corruption of the true scripture doctrine concerning Christ, became the source of other corruptions without end. When christians had brought in a second God into their religion, to find out some employment for him, they began to maintain, that God, the Father of all, was a Being of stern and rigid justice, inexorable towards those who had violated his holy laws; and that therefore it was necessary, that one of equal dignity with himself should interpose, and suffer and die (*monstrous thought!*) in the sinners' stead, to appease the Father's displeasure, and reconcile him to them. On this wild corrupt stock were grafted the doctrines of vicarious punishment, of atonement, of repentance not being sufficient of itself to recommend his penitent creatures to their Maker, of the little value of good works, &c. &c.

God of their forefathers, than we find exemplified in the records of the divine dealings with and communications to the Israelites, delivered by Moses, (d) and preserved to this day. Nevertheless

(d) " Look back now on the plan of the hebrew ritual, and you will find, that it not only teaches the unity of God, that there is but *one supreme* ; but it also teaches an *unity of worship*, or that no inferior beings are to be honoured with any act of religious worship. The ritual knows no such thing as *inferior* divine worship ; allows no such thing as hero worship : no temple ; no altar ; no sacrifice ; no feasts ; no adoration ; no consulting of oracles, or departed spirits, by any kind of rites or ceremonies ; none of these are allowed, but are expressly forbid by it ; and every part of worship or divine honour is most carefully appropriated to Jehovah alone, declaring his honour to be as incommunicable to any creature, as his self-existent nature. Hence the hebrew law represents Jehovah as jealous of his honour : *I am the LORD, (Jehovah) that is my name : and my glory will I not give unto another, neither my praise to graven images.* Isaiah xlii. 8. Every part of worship, directed by the ritual to the worship of Jehovah, is understood a part of that glory due to his name. Hence there is a general law ; *And in all things that I have said unto you, be circumspect and make no mention of the names of other Gods, neither let it be heard out of thy mouth.* Exod. xxiii. 12. A Rational of the Ritual of the Hebrew Worship, by Moses Lowman. p. 329. 330. —N.B. If this work of this valuable author were put into the hands of youth, it would contribute to prevent that early scepticism, and unlearned contempt for the hebrew ritual and worship, which is so common ; and would shew the harmony of design between the two divine lawgivers, Moses and Jesus Christ.

theless the books of this their divine lawgiver, and their whole history written by themselves, (which by the way is no slender proof of their fidelity, and of the authenticity of the record) witness throughout, to their own everlasting reproach, how soon, and how frequently they turned aside from Jehovah to the worship of the false gods of the nations around them. To this they were allured by that worship, giving encouragement to, and being accompanied with all kinds of lewdness and excess. For their minds were gross and sensual, sunk and debased by their long slavery in Egypt, and unapt for, and averse to the thought of a holy God, secretly present with them, and they were glad to attach themselves, and pay their devotions to objects, nearer their own level and character, which gave them no disturbance in their vices. And it was a lesson, that nothing but the severest discipline, consisting of the plainest instructions and remonstrances, and heavy and long continued judgments, could effectually inculcate upon that people, that GOD is strictly ONE; (e) and that there are no rivals near his throne, to inter-

cept

(e) Christians have indeed found out for the jews, a second and a third God, or two new Jehovahs, in their hebrew scriptures, over and above Jehovah, the creator of heaven and earth, whom alone they have always worshiped, But Moses and all the prophets acknowledge but one single

cept the homage due to him from all his rational offspring. But from the time of their captivity in Babylon to this hour, to their honour, they have never deviated into the worship of false gods, either of the gods of the heathens, or of the gods of the christians, among whom they have been dispersed.

Thus were the Israelites taught the divine unity. With respect to the dispensation of the gospel, Jesus Christ, the prophet of Nazareth, the first great preacher of it, and his apostles, being jews, were educated in this doctrine of their fathers, and of their sacred writings, the strict unity of God; and most zealously attached to it. Every word and action of our lord's, recorded by his apostles, assures us of this point, of his deep humility and piety to God, and his reverence

single person, whose name was Jehovah, and who was to be worshiped by them. And the contrary doctrine of christians, the holding of more Gods than one, has been one great hindrance to the conversion of that people to christianity. What rational mind, that has a true concern for the gospel, but must lament to see a late amiable Bishop, Dr. Horne, head of a great college in one of our universities, not only maintaining the Old Testament to teach three divine persons, which are three gods; but actually making Jesus Christ to be the *Lord God, the God of Israel, the Lord of hosts*, the object of the prayers and praises in the Psalms? See *Section xiv. xv. of Vindiciæ Priestleianæ, or an Address to the Students of Oxford and Cambridge.*

reverence for, and attachment to the law and directions of Moses, in this respect. Moreover, he uniformly speaks of himself, as a man, as merely one of the human race, but highly favoured and distinguished by the heavenly Father.

And that the apostles considered their master Jesus, simply, as *a prophet, mighty in word and deed; a man approved of God, by miracles and wonders and signs, which God did by him,* Acts ii. 22. whom God raised from the dead; is too well known to you all, to require any proof to be given you of it.

And this doctrine being taught so uniformly, and with such plainness and authority by the first preachers of the gospel, was long retained by ordinary christians, who kept to plain facts, without any speculations, or refinement upon them.

*The beginning
of the corruption
of the true scrip-
ture doctrine con-
cerning Christ.*

The first defection from this true scripture doctrine concerning Christ, is known, and very generally acknowledged to have taken its rise from certain philosophic notions of some learned men, very early converts to the gospel; which were of such a kind, that they could not endure

the thought of so great a person as Christ, the founder of so divine a religion, having any alliance with (*f*) matter, and particularly being liable to painful sufferings and death; and therefore they took upon them, of their own accord, boldly to assert, that he was of an higher origin than any thing human, and had only the appearance of humanity, not the reality. In direct opposition to these mistaken christians, the apostle John, with whom they were contemporary, strenuously asserts, what he could not but certainly know, that his divine master, Jesus (*g*), had flesh and blood like other men, and felt and suffered, as they did. After being so expressly condemned, upon record,

(*f*) A branch of their doctrine was, that *matter* was in itself dark, evil, impure. They could not allow, therefore, that a pure emanation of the Deity, such as they presumed Christ to be, could have any connection with so impure a substance as a human material body, and therefore invented this solution of the difficulty, that he was *man in appearance only, not in reality.*" Apology on resigning the vicarage of Catterick, p. 155.

(*g*) *Every spirit that confesseth that Jesus Christ is come in flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in flesh, is not of God. And this is the spirit of antichrist, &c. 1 Joh. iv. 2. 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in flesh. This is a deceiver, and an antichrist. 2 Joh. 7.*

cord, by such high authority, we read little afterwards of this fanciful opinion concerning Christ.

The completion of it.

But almost at the same time, another idea sprung up in the minds of these speculative christians, who were not content with a saviour of mere human extraction; which was, that to the real flesh and blood, or proper humanity of Christ, which they could not reject, there was superadded another distinct part, properly divine; at first held to be subordinate to the one God and father of all, but, in process of time, maintained to be equal to him. This opinion arose at first from a different species of philosophy, that of the followers of Plato.

And from the same source, a third divine Person was taken into their religion, as being also equal to the Father, viz. the holy ghost, or holy spirit; although, in the scriptures, the term signifies only God himself, or his divine influence and gifts (*b*) communicated to his creatures of mankind. And thus was a trinity, as it has been called, of Divine Persons, which is nothing

C²

(*b*) See this proved from the scriptures, even to demonstration, in Dr. Lardner's first Postscript to his Letter, written in the year, 1730.

nothing less than a plurality of Gods, introduced into christian worship.

And in time, objects of worship multiplying, as was naturally to be expected, to Christ there was added his mother Mary, who soon became dignified with the title of queen of heaven; and these, with a large number of male and female saints, usurped almost all the regards of christians, and the one only living and true God, the only proper object of christian worship, as he who alone is able to hear and answer our prayers, was wholly overlooked.

Constantine, the first Roman emperor who embraced the christian faith, and others after him, received it in this most most impure state. All the great churches every where were infected with it, as well as the church of Rome. And thus all power on earth, temporal and spiritual, was combined to support this antichristian system; and accordingly it spread itself over all the christian world, few daring to oppose it, and those who dared, not being suffered to live. So that judging by appearances, the pure doctrine of the gospel, and the worship corresponding to it, were in danger of being intirely lost.

When

When after several ages of darkness, many abuses were rectified at the period of the Reformation, the most distinguished of those concerned in it, in all countries, retained this great radical corruption of the deity and worship of Christ, and of a trinity, and were instrumental in enforcing it, by the most violent and cruel methods. The scriptures however being now translated into the mother-tongue of each country, and thus accessible to ordinary christians, who were not blinded by the prejudices and systems of the learned, the doctrine of one God, and of Christ being a man only, so plainly there declared, struck their minds so forcibly, that many of these in our own and other countries, boldly stood forth against the common doctrine; and if they had had fair play, and been allowed to publish their reasons without restraint, so rapid was their progress and success, that I believe, any other doctrine but that of the supreme father of all being God by himself alone, would long before this time, have been no more heard of in this country. But they were soon silenced, and others deterred from joining them, by their being burnt alive, or buried for life in loathsome dungeons.

Indeed that eminent person, and reformer, Faustus Socinus, who was a principal restorer

of the doctrine of the one God, and of Christ being only one of the human race, was kindly received in Poland, although at times he there experienced very cruel usage; and his numerous followers found an asylum in that country. But in a few years they were forced to quit that retreat, and became dispersed into different countries. And for almost the whole of the two last centuries, this true church of Christ, has been, as it were, in the *wilderness*; having no fixed and allowed habitation, no place of rest any where. But it existed in the scriptures, and in the hearts of many truly enlightened christians in all countries, though legally tolerated in none.

After this long and severe trial, which would have exterminated any principles that were not founded in truth, our eyes, my friends and brethren, have been happy in seeing, and our ears in publicly hearing the revival of this long lost truth. Its deep and concealed root hath begun to put forth vigorous branches, which are extending themselves in all directions, and unquestionably will in time cover the whole earth. And we, in this country, which by the kind providence of the Almighty, and a mild government, have hitherto enjoyed more religious liberty than other nations, have been
a principal

a principal means of this great and glorious change in the state of things ; which however, it is to be observed, has come to pass, not by supernatural, (for that was unnecessary,) but by natural means and instruments, under the direction of a wise and benevolent providence, which governeth all things.

And so thorough an examination has the doctrine of the unity of God, and simple humanity of Christ undergone, particularly at the end of the last, and during the present century, when the most learned and able of the trinitarians have engaged in opposition to it, yet without any effect on the serious, uninterested, and unprejudiced ; that it can have nothing now to fear from the force of argument. Reason, the scriptures, and every consideration that history can furnish, are clearly in its favour.

It will be well, if this clear light and knowledge concerning the true God, and Christ, in the sacred writings, may spread itself both at home and abroad ; for we need to have recourse to no other cause of the total rejection of christianity, and even the Atheism, that has long

This corrupt doctrine concerning Christ, the cause of atheism and infidelity among christians.

prevailed among the learned clergy and laity in Italy, and of more late date in France, than the single corruption of christianity in the worship of Jesus Christ, as the most high God ; although many other causes concur.

Let any one consider that persons in these countries, being discouraged from it, never look into the sacred writings, to see what they really contain ; but take it for granted, as they are told by authority, that they teach the religion publicly held forth :

Also, that from their earliest youth they are trained up to worship as the supreme God, a man who was crucified in Judea ; that this God, under the form of a piece of bread, or a wafer-cake, liable to be eaten by mice and insects, is in the most solemn act of their religion, held up to be worshiped by them, and actually eaten (i) by their priests ; that he is kept in a box, and

(i) Dr. Whitby, in his *Irrisio Dei panarii Romanensium*, i. e. the derision of the Bready God, worshiped in the romish church ; shews, that this church declares the host to be the christian's God, and requires all christians to worship it with the worship which peculiarly belongeth to the God of heaven.

It was a natural consequence of the establishment of such a doctrine, as a branch of Christ's religion, which is related by
this

and at particular times carried about in the streets, when all who happen to meet him, are bound, on pain of suffering, to kneel down and worship him :

Nothing more seems necessary to create a disbelief and horror of such a religion, if this be the christian religion, in the breasts of those who believe it to be taught in the christian scriptures ;

this learned and eminent divine ; that “ *Averroes*, a learned Arabian, who flourished about the 11th or 12th century, when this portentous doctrine first obtained in the christian world, could not forbear to brand it in this sort ; *I have inquired into all religions, and have found none more foolish than the christian's, because that very God whom they worship, they with their mouths devour ; and thus he concludes, Because the christians eat what they worship, let my soul go to the philosophers !* p. 14. 15.

A fine writer and most valuable person in our own times, observing, how much we owe to those learned men, by whose study and labours it was at length discovered, that no such doctrine as that of transubstantiation was contained in the New Testament, says ; ‘ What they did for mankind was this, they exonerated christianity of a weight which sunk it. If indolence or timidity had checked these exertions, or suppressed the fruit and publication of these inquiries, is it too much to affirm, that infidelity would at this day have been universal ?’

I would only ask, whether the doctrine of the man Christ Jesus, being the supreme God, and to be worshiped as such, has not a like tendency to generate infidelity.

tures; and thence to prepare them for the dreary extreme of atheism.

And, in protestant countries, infidelity is known to commence generally from the same source, from their articles and creeds, which inculcate the doctrine that Jesus Christ, who was born and lived in Judea, is the supreme God, and to be worshiped by us; of which effect I have been acquainted with many instances in the course of my life.

We may not then hesitate to pronounce, that this doctrine of a man being the supreme God, and the worship of him, has been the cause of the rise and progress of infidelity and atheism, among the thinking part of mankind, in all christian countries; so that it is only by the revival and spreading of the strict doctrine of the divine unity, that the kingdom of God, or the gospel of Christ, can be fully established in the world. Jews and Mahometans will not pay the least regard to any other kind of christianity. A religion, they justly say, which teaches the doctrine, that there are more Gods than one, cannot be true, and miracles alleged in proof of it, must be illusions. For God cannot contradict himself, or give his glory to another.

The

The same is the case with respect to all thinking intelligent persons in christian countries. No abstruse metaphysical reasonings, will ever make them believe, that three divine persons make no more than one God ; or that any man, that was ever born and lived in the world, was the maker of it. Such crude, impossible assertions, cause men to stumble at the threshold, and to neglect all enquiry into the evidence of the facts on which christianity is built ; so that it is condemned unheard.

One may wonder, why the revival of the unitarian doctrine and worship did not take place sooner, as there was no want of knowlege, of learning, or zeal, in those few in several countries, who stood up for it, and were ready to run any risques in support of it.

Something perhaps might be owing to the inconsistency, and obstinate prejudices of Socinus and his followers ; who, while they held our lord to be only a human being, maintained that he was to be worshiped on account of the divine powers communicated to him, which made common persons to look upon them as wayward, whimsical persons, who in their practice supported the divinity of Christ, which they denied

ried in words. In our own country, unitarians continued to join in the worship of Christ as the supreme God, with trinitarians, which destroyed the effect of their own arguments, in respect of the worship of God alone. For every one that saw them, would conclude of course, that they must approve it, when they beheld them kneeling down and invoking Christ, as they themselves did.

In the mean while, such has been the increase of infidelity, first among speculative men, and then among the thoughtless and pleasureable part of the world, who were glad to avail themselves of their authority to get rid of uneasy restraints on their sensual gratifications, that christianity itself would have been in danger of being intirely given up, if this great doctrine of the unity of God, and the proper humanity of Christ, which supplies a ready and efficacious answer to some of their strongest objections, had not been seasonably taught, and in such a manner as to engage a very general attention.

It is not therefore any particular religious sentiment, any opinion of our own, which is frequently objected to us, that excites our zeal. In contending for the strict unity of God, and that

that Jesus, his messenger to us, was a man like ourselves, we contend for the gospel itself, as in this enlightened age, serious and rational inquirers are not likely to be reconciled to any other form of christianity.

And when the gospel is thus thoroughly understood, and its evidences duly attended to; when nothing apparently irrational is proposed to thinking and unprejudiced men; when they are invited to consider a religion, which they cannot but acknowledge to be worthy of the great parent of mankind; a religion that simplifies and exalts their ideas of God, which gives them clear views of their duty here, and reasonable and most joyful expectations with respect to futurity, they will be induced to listen to it; and it will, we cannot doubt, gain a firmer establishment in the world to all future ages, than it could possibly have done without having gone through this long and difficult examination and process.

The great prevalence of infidelity, taking its rise, especially at first, in young minds, from this cause, the deifying and worshiping of Jesus Christ, should make those who are sensible of its fatal consequences, zealous and earnest to promote

note the worship of God alone. Our Saviour always presumed that his followers would make public profession of his religion, i. e. form churches or religious societies; though he did not directly prescribe it to them, as being unnecessary. For it was not a thing to be doubted, that his immediate disciples, who had been also Moses's disciples and of his religion, now that they were become the disciples of another master, would accommodate the public profession of their new religion to that idea, and as such hold it forth to the world. Our Lord seems to make this public owning of him, to be a trial of the fidelity of his followers, and of their attachment to him and his religion; in those solemn words, *Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whoever shall deny me before men, him will I also deny before my Father which is in heaven.* Matt. x. 32. 33. And what was useful for the first establishment of christianity, must be equally so for its re-establishment, where its genuine and most important doctrines have been perverted and nearly lost; to make it conspicuous and known, and to call men's attention to it.

His being the Messiah, the great expected prophet and messenger of God, was the confession

feſſion concerning him and his religion, which our Lord here intended. If therefore you are fully perſuaded, that this was his character; that he was only the divinely authorized teacher of the will of God, and not God himſelf; and are convinced that ſuch a ſhocking notion of him, firſt commencing from heathen philoſophers, having gone forth early and been propagated for many ages unto the preſent day, when it is maintained by all the great churches in Chriſtendom; has done infinite miſchief to the goſpel, created invincible prejudices againſt it at all times and in all countries, and moſt particularly of late years, and alienated great numbers from it; you will perceive, that your duty to Chriſt and to the truth, requires you to do nothing whereby you may encourage ſuch undue ſentiments of him; (*k*) eſpecially not to frequent

(*k*) The apoſtle Paul, in his adjudication of a caſe, where any doubt remained upon the mind concerning the lawfulness of an action, has given it intirely againſt compliance. *I know and am perſuaded by the Lord Jeſus,* ſays he, ſpeaking of the pious ſcruples of ſome jewiſh converts, *that there is nothing unclean of itſelf, i. e. that no kind of food is forbidden as impure; but to him that eſteemeth any thing to be unclean, to him it is unclean.—Happy is he that condemneth not himſelf in that thing which he alloweth: but he that doubteth is condemned if he eat: for whatſoever is not of faith, (i. e. is not done with a full* perſuaſion

frequent the worship of him as God, when you are absolutely convinced that he is not intitled to such regards, and expressly requires you to pay them to God only.

But persuasion of the lawfulness of it,) is *fin.* Rom. xix. 14, 22, 23.

It must be owned however, that there may be peculiar situations in life, which may incline some to doubt, whether greater good may not accrue from an unitarian christian sometimes attending trinitarian worship. The instances can be but rare. But where this is done, the persons should act without disguise, and let their real sentiments be known; as in the remarkable case of the captain of the army of the king of Syria. Naaman said; *shall not there then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.* 2 Kings v. 17, 18.

The safe side however is to refrain intirely. We read of one of the ejected ministers after the Restoration in 1660, that "he expressed in his last hours great satisfaction in his nonconformity, declaring, that if he had complied, he should have been afraid to die; whereas, as the case stood, he no more dreaded to die than to go out of the door; and that were the thing to be done again, he would rather suffer the greatest hardships, than to yield to what was required of him."

Calamy's Account of ejected Ministers, &c. vol. ii. p. 338.

But it must ever be remembered, there is one requisite for promoting the coming of the

Holiness of life indispensably necessary for promoting the success of the gospel. kingdom of God, the success of the gospel, which must be with all care attended to, or all endeavours to free its doctrines and worship from heathenism and superstition, will be abortive, and fail in recommending it to the unbelieving world; I mean the adorning it by a holy and virtuous life. This is well understood to be the design of all true religion, so that it will be in vain to attempt to recommend any system of it, unless it come so exemplified, and answer this important end. And the aim of the gospel most evidently is to enlighten the minds, and to purify the heart, and reform the manners of men; and the former only with a view to the latter, because our true happiness in an eminent degree depends upon it.

Let us then shew by our whole demeanour, that the zeal which we express for what we deem important truth, is not so much for the sake of the truth itself; but that we esteem it to be important, in proportion to its happy moral tendency, in amending the tempers, and regulating the behaviour of men, in their several relations of life; and in the degree that our own tempers are amended, and our manners and

D

conversation

conversation influenced by it. For better certainly would it be to remain plunged in the depths of ignorance and superstition, than to hold the purest doctrine in conjunction with vicious and immoral practice. And as we are able to appeal to the virtuous examples of those who have stood up for the principle of the divine unity and the proper humanity of Christ in former times, I trust that we shall none of us be found to disgrace a good cause, or those who have gone before us in it (1).

But there is one branch of virtue in particular, which above all others christians should be careful to cultivate, as through their neglect of it, the gospel has been undeservedly traduced and misrepresented, from very early times, and multitudes rendered averse to it; I mean, a temper of love and kindness towards one another and towards all men, notwithstanding any difference of religious sentiments.

Nothing is inculcated more plainly and directly, by Christ our heavenly master, than this, that we are to love and do good to all, without any reserve whatever. "*Love your enemies, bless them*"

(1) Not disgrace those who have gone before us. See the Appendix.

them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matth. v. 44. 45. And Joh. xiii. 34. 35. A new commandment I give unto you, that ye love one another. As I have loved you, that ye also love one another. By this shall all men know, that ye are my disciples, if ye have love one to another. Observe—not if ye hold this or that doctrine, not if ye think so and so of me, and my character: but,—if ye have love one to another.

Yet notwithstanding these plain injunctions, and peremptory demands of their religion, the history of christians, after they had worldly power put into their hands, or the power of the world took part with any particular sect, is in a great measure, the history of animosities, quarrels, and persecutions of each other, on account of their different opinions; often about points concerning which they might have continued to differ to the end of the world, without any detriment to their present or future happiness.

We had hope of this intolerant spirit being diminished and in a way to be extinguished in our own country, 'till within these two or three years past, it broke out all at once, to the great terror of a large district, and the irreparable loss and injury of many excellent persons, and valuable citizens, of one much injured, and unjustly calumniated great *name* most particularly.

The evil also spread itself to other parts of the kingdom, and has yet by no means subsided.

The late learned, and respectable Bishop Lowth, in a justly admired discourse on our present subject, after having mentioned the mischiefs and miseries produced by the disputes and quarrels of christians with one another, and the hindrance thereby put to the progress of the gospel, makes the following remark.

“ But, thanks be to God, we seem at present to have a better prospect before us ; whatever other reasons we may have to complain of our own age, yet it must be allowed that a spirit of true christian charity, and benevolence, and moderation, hath of late prevailed among us, beyond the example of former times. A more liberal and generous way of thinking and acting, with

with regard to those that differ from us, is every day gaining ground; and hath already had visible effects in allaying former animosities and jealousies, and seems making way for reconciliation and unity. The different sects of protestants seem to have lost much of that bitterness and distaste, which hath so long unreasonably reigned between them, and to be every day drawing nearer to one another." *Lowth's Sermon at the visitation of the Bishop of Durham, July 27, 1758.*

One cannot but be concerned, that in the space of so very few years, this pleasing picture should be so much reversed, and these promising tokens of an approaching cordiality and union among the differing sects of christians seem to vanish quite away. It would be no difficult task, however, to point out some of the causes which have been operating insensibly for some late years, and have changed the milder dispositions of many of the clergy and laity of all ranks, towards dissenters, and excited that most violent antipathy against them, which at this moment shews itself in the manners of some, and the language of most.

But notwithstanding these facts, I flatter myself that this hostile barbarous temper is by no

means generally prevalent ; and that on the contrary, there is a spirit of candour, and gentle forbearance of all sects and persuasions towards each other gone forth, which is spreading itself silently through the nation ; and which has been much owing to the discussions of the great questions, concerning religious liberty, and the genuine temper of the gospel, which have been made for half a century past, and to the light and knowlege and just principles, which have thereby been disseminated.

This place of public worship in which we are assembled is no small proof of it. Although it is founded on the principle of the worship of the church established being directed to wrong objects, and such as we cannot on that account conscientiously frequent, there is not perhaps a christian society, in this great city, for its numbers, more respectable or respected than ours, and such it has been from the very first of its institution. This shews that there are not a few, who are much come off from their former rigour and prejudices, and that they can see others of their fellow christians worship God in a different way from themselves without being offended at it. And I have no doubt of our going on to be more and more respected, whilst we adhere to the
just

just and liberal principle with which we first set out, and from which I have never knowingly deviated; *viz.* never to arraign or condemn other churches, or christian societies, for their different worship or opinions, who have a right to judge for themselves, as much as you have; and above all never to think, or to insinuate, that other christians, or any persons whatsoever, will be deprived of the divine favour, or fare worse in the other world, because they do not entertain your sentiments of the Divine Being, or of Jesus Christ, or follow your mode of worship; if they act up to all the light they have.

Thus will christianity attain perhaps its most perfect form here below: not in an uniformity, and agreement in opinion on all points, among its professors; a thing impossible, though rivers of blood have been shed, and the world's peace disturbed in all ages to accomplish it: but in an uniformity and agreement in this one point, not to look with jealousy or an evil eye upon a fellow christian, of whatever denomination, having equal civil rights and privileges, or using that liberty of judging for himself, which no one can exercise for him; but to embrace him with love and good will, and to be ready to do him all

kind offices, notwithstanding the widest difference of religious opinion; and to be persuaded, that all who are virtuous and sincere, will meet in heaven at last, though here they may seem to take different roads to it.

And this conduct will in time bring on an uniformity and agreement in all important points, especially in the one great object of divine worship, so much to be desired, and so much wanted, which is now only retarded by those prejudices and animosities which destroy all calm reflection, and blind and prevent us from perceiving the plainest and most evident truths.

Conclusion.

I have thus delivered my sentiments concerning the importance of the principle of the divine unity, which binds and unites us together, and the relation it bears to virtuous practice, and the strong demands which it makes of it; concluding with an exhortation to unite christian zeal with christian charity, which the apostle calls, *the fulfilling of the law, the bond of perfectness.*

AND now, brethren, I bid you finally farewell.

wel. And having for many years earnestly desired and endeavoured, however weakly, to serve you in the gospel of our Lord Jesus Christ, and to promote your virtue and everlasting happiness, I commit you to God, and his overruling providence: for however diligently others may plant and water, the increase and the fruits are to be expected from him.

It is a peculiar satisfaction to me to leave the society in so flourishing and harmonious a state; and so long as it shall please the supreme arbiter of life and death to prolong my days, it will cheer them to live near you, to behold your numbers to increase, and your improvement in every thing good and excellent.

I shall also rejoice in every effort made to promote the coming of God's kingdom. And what can be more honourable, than to be instruments in the hands of God, in enlightening the minds of our fellow-creatures, and contributing to the purity and spreading of the divine truth of the gospel, which can alone effectually reform the world, and make all mankind virtuous and happy?

I can never be sufficiently thankful to the bounty of divine providence, in raising up a
number

number of serious and generous friends, *when alone, and destitute of all means to set on foot this place of worship*, to concur in the design; and for all the support continued by them and others to the present day.

Many of them however have been called away before me, and are gone to their long rest. I also must soon finish my course.

Happy, thrice happy; if both they, and we that are left, may be found worthy objects of the divine mercy, and meet together at the resurrection at the last day, never to be separated more; when all the children of God, that have been scattered abroad shall be gathered together, and we shall join in a more perfect worship of the one God and Father of all, than we have been able, with all our best endeavours, to attain to here below; when we shall be enabled to trace back the wonderful ways, and descry the wisdom and goodness of the divine administration, both in permitting mankind to wander so long in the paths of ignorance and darkness, and in recovering them out of it. And as no energies in the cause of truth and virtue are lost, we may perhaps have the felicity to perceive, that we, in our narrow spheres, have been honoured with being made instruments of good
in

in the hands of our Maker ; and particularly, that our humble and honest testimony against so early and lasting a corruption of the honour and worship due to him alone, had its beneficial effects in the great scheme of his providence, in bringing forward that more perfect state of things which we look for, when knowledge shall increase, and benevolence be universal,* and the kingdoms of this world become the kingdoms of our Lord (Jehovah) and his Christ, and he shall reign for ever and ever.

APPENDIX.

APPENDIX.*

IT may serve to remove unworthy prejudices, and to promote the design of this discourse, to shew in one or two instances, how undeserved have been the aspersions of the moral characters of those christians, who have held Jesus Christ to be man only, and not God.

Concerning those called *heretics*, in the age joining that of the apostles, I shall only say in general, that notwithstanding great extravagancies of speculative opinion relating to the creation of the world, and numberless orders of spiritual beings, &c. &c. the product of their own imaginations, they were strict Unitarians, believing in the self-existent, ineffable Father, and that all other beings were derived from him; and holding Christ to have been a human being only,

* See page 34.—*not disgrace those who have gone before*

only, who excelled all other men in virtue, and was indued with extraordinary divine powers. This affords additional historic testimony, if needed, to assure us, that the doctrine of the divine unity was that of the apostles, and of the christians immediately following them.

As to the accusations brought against these men, both by the ancients and moderns, of their maintaining that there was no difference of actions, and of practising the grossest impurities in their assemblies, Beaufobre in his history of the Manicheans, and Lardner after him in his history of Heretics, have shewn the improbability of all such charges, and that they were merely the misrepresentations of enemies, who did not think that there was any thing too bad to say of and to father upon those whose opinions they disliked; therein copying the manner and example of their heathen adversaries, who invented and published the same vile things relating to the first christians. One is sorry to observe, that this temper of blackening an opponent's moral character still subsists among the followers of Christ.

The much injured Servetus, whatever calumnies have been unjustly fixed upon his name,

WAS

was a person of great piety, and irréproachable life; and though he was burnt alive purely for not thinking so highly of Jesus Christ as his persecutors, and for openly avowing and propagating his sentiments, one would have expected their resentments would have been pacified, when they could not but know, that he revered Christ so highly as to pray to him.

In a late publication, "Conversations on christian idolatry," p. iv. Introduction; mentioning Servetus's calling upon Christ in the midst of the flames that consumed him, I gave some intimation, that it was the frequent practice of this truly honourable christian martyr, to invoke Christ in his devotions. I shall take this opportunity of giving one or two samples, putting in the margin * his own words, which will be acceptable to the curious.

The author whom I transcribe, though severe in his censure of those who denied Christ's divinity,

* P. 352. Qua confidentia, ac persuasione, quod Deus per ipsam loquatur, quantoque zelo opus molitus fuit, (scilicet *Restitutionis Christianismi*) ex varis libri locis comparet, quod ex verbis brevioris procemii quoque colligi potest, cui hac precum formula finem imponit.

"Christe Jesu, fili dei, qui de cœlo nobis datus, deitatem patefactam in teipso visibilem manifestas, teipsum aperi servo tuo, ut manifestatio tanta vere patefiat. Spiritum

vinity, is nevertheless upon the whole a candid man. He thus introduces the subject;

“ With what zeal and earnestness Servetus undertook his work concerning *the restoration of christianity*, and in the full persuasion and confidence that God therein spoke by him; appears in various passages of that book, and may

ritum tuum bonum et verbum efficax petenti nunc tribue, mentem meam et calamum dirige, ut divinitatis tuæ gloriam possim enarrare, et veram de te fidem exprimere. Causa hac tua est, et tuam a patre, et spiritus tui gloriam explicans, quæ divino quodam impulsu tractanda sese mihi obtulit, cum de veritate tua essem sollicitus, tractare aliquando cœpi; et nunc iterum tractare egor, quia completum est vere tempus, ut ex rei ipsius certitudine, et ex signis temporum manifestis, sum nunc piis omnibus ostensurus.

— Lucernam non esse abscondendam, ut nos docuisti; ut vix mihi sit, nisi evangelizem! Causa communis omnibus christianis agitur, cui omnes tenemur.

P. 353. Partis tertix librum primum hoc suspirio claudit: “ Da servo tuo, militi tuo, ut contra draconem, serpentem, diabolum, qui potestatem bestix, i. e. Papæ dedit, potentia tua magna viriliter pugnet.”

In epist. ad Pepinum, ob hanc ipsam militiam sibi mortem prædixit. “ Mihi ob eam rem moriendum esse certo scio: sed non propterea animo deficior, ut fiam discipulus similis præceptori.”

Beck. Historia Antitrinitariorum, Tomus secundus, 1784,

may be gathered from the words of his lesser preface, which he finishes with this prayer."

"O Christ Jesus, Son of God, who wast given to us from heaven, that the Deity might be visibly manifested in thee; reveal thyself to thy servant, that so great a manifestation may effectually be made known. Bestow now upon thy supplicant thy good spirit and powerful word, direct my mind and my pen, that I may declare the glory of thy divinity, and explain the true faith concerning thee. It is thy own cause, and a theme, which by a divine impulse offered itself to my mind to be discussed, as I was attempting to unfold thy glory and that of thy spirit from the Father, and anxiously inquiring about thy truth. I formerly undertook the work, but am now compelled to it; because the season is now fully come, as from the certainty of the thing itself, and the manifest signs of the time, I am about to shew to all the truly good." — — "Our light is not to be hidden, as thou hast taught us; so that we be unto me, if I preach not the gospel! It is the common cause of all christians, in which we are all bound to exert ourselves."

The first book of the third part he concludes with this pious aspiration. "Grant to thy servant,

servant, thy soldier, that by thy power he may manfully fight against the dragon, the serpent, the devil, who hath given his power to the beast, i. e. the Pope."

In a letter to a friend he foretells that he was to lose his life in this conflict. "I certainly know, that I shall die in this cause: but I am not therefore disheartened, so that I may but act as becomes the disciple of such a master."

In the life-time of Dr. Clarke, Rector of St. James's, Westminster; and for many years after, beyond the middle of the present century, the name of *Arian* I remember, in my youth, to have been a name full of horror with the great majority in all places, who held Christ to be the supreme God, and could not bear to have him lessened and sunk into the condition of an inferior Being, though allowed to be next in time and dignity to the Almighty Father; which was the sentiment of Dr. Clarke, and became in time very generally embraced by the learned clergy and laity, and those also among the more liberal dissenters, through the nation.

But this term of reproach has been comparatively little heard of for the last thirty years and upwards, since Dr. Lardner's Letter on the

Logos came out; wherein it was proved from the scriptures, by arguments which have never been confuted, that Christ was only a human being; and the term of *Socinian* hath succeeded into its place, from F. Socinus, a principal person among those who revived this opinion at the time of the Reformation. And many now cannot endure this name, or the company of those to whom it is attached. But this can only proceed from prejudice, and from great ignorance of the scriptures, and of the character of Socinus himself. For he is justly to be reckoned among the most eminent servants of God. Like the apostles he left his country, family, friends and fortune, for the truth of the gospel, especially what it taught concerning the one true God, travelling about in the midst of difficulties and dangers, to bring others to the knowlege of it. Actuated not by a spirit of fanaticism, but from full conviction of the divine authority of the scriptures, after sober inquiry, and a most diligent study of them. If he fell into one most uncharitable error, by insisting so much on the religious worship of Jesus Christ, though he believed him only to be a man, so as not to allow those to be christians who did not think it right to pray to him as he did; he is surely to be excused for such a fault. Who among us is perfect? "Of all interpreters, as one well observes, he explaineth the precepts of Christ in the strictest

strictest manner, and windeth up the lives of men to the highest strains of holiness." And his own example fell not short of what he taught to others. All his writings, particularly his letters, breathe a spirit of fervent piety. And if zeal for the honour of God, and constant labours for the good of mankind, and to promote the success of the gospel, with an unspotted purity of life, will intitle to honour and distinction in the future world, as certainly they will, this reformer and confessor, Socinus, will be high in the divine favour, and near his revered and honoured master, Jesus. And many who ignorantly condemned him and his writings as hurtful and impious, will then be glad * to obtain a place near him, when

E 2

superior

* Of this number assuredly will be that ingenious man and pious divine, Dr. Isaac Watts, if his sentiments were not already changed before his death; who was once so immoderately vehement (yet but like too many others now) against Socinians, that in one of his works, he intimates, that the scriptures did not warrant him to extend his charity to them, and that they are exposed to a sentence, from which he prays that the grace of God may recover and preserve them. In a poem also on Mr. Locke's *Annotations*, he makes an apology for invoking the help of *Charity* to find Mr. *Locke* in heaven, by intimating, that he could not have done this, had he not concluded from his explanation of Rom. v. 21. that he was not a Socinian. "How strongly, remarks that truly amiable and excellent person, Dr. Price, (*cum illo sit anima mea in futuro seculo!*) does this shew, that allow-

ances

superior light will have dispersed those clouds of error and prejudice, which continually prevent our distinguishing characters properly here, and consequently our loving one another as we ought to do.

ances ought sometimes to be made even for uncharitableness? And what a proof is it of the unhappy influence of the prejudices to which we are all liable, and which often contract and darken the best minds?" *Sermons on the Christian Doctrine, &c.* p. 94.

Dr. Watts thus paints Locke's hesitation to receive such a christianity as he would recommend to him.

Reason could scarce sustain to see
Th' Almighty One, th' Eternal Three;
Or bear the Infant Deity;
Scarce could her pride descend to own
Her Maker stooping from his throne,
And drest in glories so unknown.
A ransom'd world, a bleeding God,
And Heav'n apprais'd with flowing blood
Were themes too painful to be understood.

Horæ Lyricæ. p. 182.

Three Ones, God an infant, God bleeding, Heaven apprais'd with blood! Happily revelation's light as well as reason utterly discountenance every such idea of God, and all such doctrines. Otherwise mankind would be too well justified in rejecting the gospel, and it is from such misrepresentations as this mistaken good man holds forth, that multitudes have rejected, and still reject it.

Published by the same Author.

1. An Apology for resigning the Vicarage of Catterick, 8vo. 1773, 4th edit. 1782, 3s. *sewed.*
2. A Sequel to the Apology, 8vo. 1776, 6s. *sewed.*
3. Two Dissertations: 1st. On the Preface to St. John's Gospel. 2nd. On praying to Christ, 8vo. 1779, 2s. 6d.
4. An Historical View of the State of the Unitarian Doctrine and Worship, 8vo. 1783, 6s. 6d. *sewed.*
5. An Examination of Mr. Robinson's Plea for the Divinity of Christ, 8vo. 2nd. edit. 1789, 3s. 6d. *sewed.*
6. Vindiciæ Priestleianæ: An Address to the Students of Oxford and Cambridge, 8vo. 1788, 4s. *sewed.*
7. A Second Address to the Same, 1790, 4s. *sewed.*
8. A List of False Readings and Mistranslations of the Scriptures which contribute to support the great Error concerning Jesus Christ, 1790, 1s. 6d.
9. Conversations on Christian Idolatry, 1791, 3s. *sewed.*
10. A Sermon preached in Essex Street, on opening the New Chapel, May 29, 1778, 6d.
11. ——— on Prayer, Forms of Prayer, their Defects, and Remedy, 1793, 6d.
12. The Catechist: Or an Inquiry concerning the only true God, and Object of Worship, 1st. edit. 1781. 2nd. edit. 1792.

Published by the same Author.

Also a New Edition of

The Book of Common Prayer, reformed according to
the Plan of Dr. Samuel Clarke, for the Use of
the Chapel in Essex Street, with Hymns, price
4s. 6d. in calf, or 6s. in *Morocco*. 1793.

*** The Hymns may be had alone, price 2s. 6d. bound.



